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A BRIEF HISTORY OF
THE LORD COMMETH AGAIN
DIVINE CHURCH - GHANA

GOOD NEWS TRAINING
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HISTORY OF THE LORD COMMETH AGAIN DIVINE CHURCH - GHANA

INTRODUCTION

A people without history are doomed to repeat unwanted errors over and over again. This could be disastrous indeed. Why can't man learn from past mistakes? Old and damaged things can be laid aside and new and perfect things be pursued if we want. That can be done through experience. Men of experience are those who through knowledge or practical wisdom gained from what they have obtained, encountered or undergone. If we can remember and understand the past, we can manage to pass through present and future storms. This short history of the Lord Cometh Again Divine Church corrects the misunderstandings of the past. It appears that this organization has made too little progress; when we think of its beginning as a prayer group since 1956. It should be one of the largest churches in Ghana which might be looking for other areas of development in terms of planting Church Branches all over Ghana and outside Ghana.

Thanks be to Jesus, who despite human mistakes and ignorance, continues to work on behalf of the Church for his name sake. Jesus has sustained this Church and will not permit it to be wiped away from the earth.

The planter of the church, Apostle Emmanuel Godfried Kwaku Sewonuku began recording the history of this Church since 1975, when the Church became autonomous. This was read to members during all annual conventions up to 1988. The information contained in this writing are from such past records, minutes, interviews of Church members -who expressed their views, and from the personal experiences of the writers of this history.

Other sources are from Bible lessons prepared by the Apostle for the Church, from the Constitution, magazines and circular letters by the Apostle to the Churches. The history also contains some revelations or prophecy which would let the reader know that the Church is also a prophetic and Bible-centered Church.

It has become necessary for the writers of this history to come out with comprehensive details of some events that took place in the life of the Church. That is the only way that both members, and would-be members, could understand the strengths and weaknesses of the Church, learn some things for themselves, and help the church to grow. It is our hope that members and other readers would study this manuscript objectively in order to take lessons that could help the spread of the gospel, and make possible reforms within the Church. There were many good things that this Church started with. But somewhere within its walk it has abandoned the continued implementing them, either for lack of the right personnel, or from mismanagement. These are traits of human weakness. At the same time, there are a few mistakes that have been corrected. All these are worth mentioning so that we might be able to take a good look at ourselves. Obviously, it is impossible for any one particular Church, group or individual to be absolutely perfect. But courteous people learn wisdom from the past. Let us remember the backward - looking bird (an Akan symbol) known as the "Sankofa" bird which illustrates the saying that "past experience must not be ignored", for it can be a good guide for the present or future.

The information for this manuscript consist largely of the recent writings of the Apostle Sewonuku and some personal experiences of the writers. It draws the readers attention to how the Church began - the early life and call of the planter, the establishing of the Church and the extent to which it grew. Other areas it covers are the teachings and practices of the Church, the special days the Church observes, the organization of the Church and finally how the Church stands up today - the achievements and aims.

The writers hope that this carefully written account will be widely appreciated by members and members-to be of the Church in Ghana and abroad.

As we will be indicating the sources of our information in the manuscript, each reference is a recognition and appreciation of our informants. This history is commissioned by the Principal of Good News Theological College & Seminary (GNTCS), Rev. Dr. Erwin L. Spruth. He introduced learners to the importance of church history, which most African Independent Churches (AICs) lack. The school authorities of GNTCS of Ghana required that all graduates write a short history of their own Church to help them truly understand the Church they are serving, and at the same time preserve the history of the Church for the future. The outcome is this manuscript, which aims at bringing awareness, ensuring growth and real joy in the Church.

KOMLA M. SEWONUKU, Editor

ESTABLISHING THE CHURCH

WITH SCHOOL CHILDREN

As far back as 1956, this Church, the Lord Cometh Again Divine Church (LCADC) had already began as a prayer group comprising mainly Primary and Middle School boys and girls. The young children met regularly for fellowship and prayer. They were told Bible stories and important lessons drawn from the Bible and applied to their lives. They were taught to put Christian living into practice - praying on their own, behaving well towards adults and friends, and also their enemies, as well as other aspects of the life in Christ..

This started at Kadjebe in the Volta Region of Ghana. Here, the Lord has founded and established his Church through his humble servant, Apostle Sewonuku. Through prayer and fasting, the gift of the Holy Spirit was manifested greatly, with signs within this tiny group. Many people saw this; later both children and adults came together for deliverance.

In this prayer group, many were delivered from the powers of darkness through faith. Many such people received the gifts of the Holy Spirit enabling the group to grow (Eph. 4:1-16).

Below is a testimony of a brother who became a member of the Prayer group in 1972. He is still a Church member. He says:

"I was a member of the Roman Catholic Church. When I realized that my wife was barren, we decided to go to idols. We did so for sometime without any result. Then I met with one Mrs. Joyce Anderson who preached Christ to me. (She was also a member of a certain prayer group). From there I decided not to follow any idol, but to worship God. At that very time I received an invitation card for harvest from Brother E.K. Tsogbe, a member of the prayer association. After that, I fellowshiped with them for some time and realized that there was a certain Sister, Madam Awovi whose daughter had the same problem as my wife; her case was eventually solved. There, I decided to worship with the group entirely. I had faith so my problem was also solved - my wife became pregnant after three years and bore a beautiful baby girl. We now have five children. Apart from healing, other needs are solved by Christ in the prayer association. There was love, unity and joy that allowed the power of God to work". (Ameka: 17/4/93).

PRAYER ASSOCIATION OR PRAYER GROUP

There were many persecutions between 1956-1959 from the Evangelical Presbyterian Church (E.P.) Church, where Apostle Sewonuku attended Church, and also from the Roman Catholic Church. The Apostle was accused of recruiting members of these churches into his prayer association. However, many sufferers outside the Church also came for help, and people from the Church joined the group

unconditionally. The Apostle said it was not his intention to form a Church on his own. He only wanted to strengthen the E.P. Church in love, faith and the fear of the Almighty.

One time, the Apostle was called to arbitration by the E.P. Church Council of Kadjebi, with the District Pastors, the Judge Advocate sitting on the case for 2 days. He was accordingly ejected from their mission house and banned from conducting services in the Church.

Meanwhile, the case was referred to the E.P. Church Headquarters at Ho for a final ruling. So he was summoned to the Headquarters and was reproved bitterly and warned by the Moderator and his Elders.

The RC Church too, worked out his transfer at the Jasikan Educational District Centre. The Apostle was then transferred very far from Kadjebi to Kete-Krachi, in 1974. Within 3 months he was able to form a very active and lively prayer association there. He was there for only 4 months and was transferred to Krachi Nkwanta where an Association was also formed soon after his arrival.

The persecutions and transfers encouraged the work of Christ to spread more than the enemy, Satan, thought. Prayer Associations were formed elsewhere and the Apostle became popular for the work he was doing for Christ.

BIBLE READERS' CLUB

The Planter, Apostle Sewonuku, established the Bible Readers' Club within the Association as far back as in 1972, at Kadjebi. It was supported with Bibles and literature gifts from Christian Bodies abroad. The Bible was read and studied in groups and individually. It helped members to develop and grow in love and faith to Jesus 1 Tim. 4:12-16; 2Tim. 3:14-17.

Below are excerpts from the club's constitution:

1. **Motto:** That all may be one" (John 17:21) "Blessed is he that reads" (Rev. 1:3); "Go therefore, and make disciples of all nation" (Mt. 28:19); seek ye first the Kingdom of God, and all things shall be added unto you" (Mt. 6:33).
2. **Departments in the Club:** Evangelism Department, Education Department, Youth Division, Singing group, Drama group, Distribution branch; Scriptures Supply Division, Financial Department, Printing Division, Executive Committee, Welfare Committee.
3. **Aims and Objectives:** To unite members in the denominational churches throughout the world; to bring the lost to Christ; to unite all the church councils; to spread the idea of United church unity among the churches.
4. **Membership:** The club is open to anyone who wants to read and study the Bible.

Members were asked to fill an enrolment form. Each owned a membership card. It was sold to adults at 20 pesewas and the youth at 10 pesewas. They also paid monthly dues - the youth paid 5 pesewas while adults and executives paid 10 pesewas.

Their meetings were held thrice in a week - Sunday 4-6pm. Monday 5-6pm.; Thursday 5-8pm. The club, from time to time, invites Ministers and other men to talk to them about Jesus Christ and other matters.

5. The club had excursions to places of interest (Bible Readers' Club Constitution).

Evangelism

Apostle Sewonuku started evangelizing since his youthful days in 1957. This was done through dawn broadcast preaching, evening open air preaching and house to house visitations. Other times he was

given revelations to take the message to some unknown people. Some were sick people, others had other problems like barrenness, debt, and drunkenness, etc. They were people he did not know previously, and they too never saw nor heard about him before. But the revelations about them were true. The Apostle used these occasions to preach the word to them and their problems were solved.

Today, evangelism is done by the Apostle and other members. The youth are encouraged to win men for Christ. They are taught how to evangelize - both personal evangelism and mass evangelism. Every Church member was virtually involved in the witnessing work house-to-house visitations and open air preaching in Mass.

The Apostle had also ordained Evangelists into the Church whose main task is to witness and win people for Christ and to plant Church branches.

MISSION THROUGH MAGAZINES

Since 1956, the Planter, Apostle Sewonuku started a publication of a monthly magazine called "EGBONA HEE" meaning "The Messiah cometh Again". This was a free magazine written in Ewe. The magazine was Holy Spirit inspired and empowered and wrought so many miracles. Readers of this magazine testified the healing power of Christ. Many were healed through reading or placing them on their pillow, or in contact with their bodies etc. for their deliverance. That was through faith works - faith in the Saviour and his promised words of blessing brought healing and freedom.

The publication of the magazine could not go beyond 1984, because of financial problems. It was financed by the Apostle himself, from his scanty teaching salary. Neither the Church nor outside beneficiaries could support it properly.

Help was very small and irregular and that made its continuance impossible. But the publisher, Apostle Sewonuku hopes to start its publication again if conditions improve.

THE GROWTH OF THE CHURCH

Autonomy

By 1957, the Lord Cometh Again prayer Association grew strongly at Kadjebi, though the persecutions increased. God was working tremendously through his servant the Apostle. In that year, Yahweh spoke to his servant, Apostle Sewonuku to set his people aside and dedicate them for him. This was going to be baptism by immersion. The man of God obeyed the Divine voice and did as he was directed. The first baptism in the Church was on August 15, 1975 at Kadjebi on a faithful Sunday. This was the beginning of an autonomous and typical African Independence Church.

An eye witness account "When the Church became independent, membership decreased sharply. Many did not want to worship God in the Church. They were only interested in miracles. But about 200 people received their baptism and remained members. That number remained for about 6 years, and many more people were won to Christ. Later on, some members who were government workers got their transfer and left; other people went back to their old ways. Some returned upon consultation, others left for good" (Ameka - 17/4/93).

THE CONSTITUTION AND BY LAWS

The Church Constitution was written when it left the E.P. Church. It was revised 3 times. The last revision was in 1986. The Constitution was made available in all branches.

Through revelation, Levites were ordained into the Church to assist the Apostle in ministerial duties. They were Brothers Emmanuel Kwaku Kpekpo, Samuel Kwaku Asamoah and Kwaku Emmanuel Tsogbe. In 1976, they were ordained as Pastors to work with and under the leadership of the Apostle. It was not long before the Church began to spread, because the spirit of God was at work with signs and miracles following (Mk. 16:15-18). Some of the towns and villages in which the Church was

planted and are still functioning are: Jasikan, Bowri, Asato, Hohoe, Agate (the Apostle's hometown), Anyinawase, Ho, Poase Cement, (all in the Volta Region). The rest are: Accra - Bubushie, Koforidua, Eastern Region, Kumasi - Ashanti Region. Others are: Kpando Avega, Agohome, in the Volta Region (Mid-Volta). Krachi Nkwanta, Bonacher, Kabitime, Thoma Kofe and Bankyi Kroa (Northern Volta). There are two (2) branches outside the country, they are: N'tave, Togo and Ikorodu, Nigeria. Other areas that branches were opened could not function and had died out.

The Church has individual members who are in contact with the Headquarters - Kadjebi. Most of these are all over the country with some few abroad - London, Glasgow (U.K), Paris (France, New York, USA. Presently, membership is just a little over 1500 people including children.

The Lord Cometh Again Divine Church has ordained 12 Pastors since 1976, some of them are no longer Church members. Those ordained were (1) Pastor E.K. Kpekpo of Klefe, Volta Region. He was a carpenter who worked at Jasikan Local Council. (2) Pastor S.K. Asamoah of Tapa Amanya, Volta Region. He worked in Ghana Teaching Service as a clerical officer. He is now the National Secretary for National Commission on Culture and Religious Affairs. (3) Pastor E.K. Tsogbe of Agor (Togo) resident in Ghana. He worked as a clerk in Cocoa Division of C.M.B., Kadjebi. These are the first pastors ever ordained in the Church by the Planter, Apostle Sewonuku in 1976 at Kadjebi. The next batch were: (4) Pastor R.S.K. Asamoah of Atonkor in the Buem District of Volta Region. He was still working with the Ghana Education Service as a clerical officer. (5) Pastor J.K. Dogli of Ho Dome, Volta Region. He is a carpenter by profession. (6) Pastor Gerhardt Dzro of Anfoela Chebi, Volta Region. He was a Civil Servant in the Public Works Department. These were ordained at Krachi Nkwanta during the Easter Convention in 1978. The third batch were: (7) Pastor Paul K. Dorlah of Mafi Adidome, Volta Region. He was a Civil Servant in the Government Administration office at Krachi Nkwanta. (8) Pastor Eugene K. Kumi of Anfoeta Chebi, Volta Region. He was an Agricultural Officer of Dodo Amamfrom. (9) Pastor Isaac Kudjo of Akpafu Mempeasem, Volta Region. He was an Education Officer in the Ghana Education Service. (10) Pastor Cosmos Soka of Likpe Kukurantumi, Volta Region. He was a teacher in the Koforidua Technical School in the Eastern Region. (11) Pastor Joseph K. Agbodo of Gbi Hohoe Bla in the Volta Region. He was just a Secondary school leaver. These were ordained at the Easter Convention at Dodo Amamfrom, Volta Region in April 1980. (12) Pastor Janet A. Marcutta Sewonuku (the Apostle's wife) She is a native of Dain Alavanyo - Togo. She is working with the Department of Community Development District Women Organization, Kadjebi. She was ordained in Accra at the General Conference of the Pentecostal Association of Ghana (P.A.G.) in 1990.

AFFILIATION

The Lord Cometh Again Divine Church considers relationship as one of the important requirements for church growth and development. It is affiliated with the following church organizations:

- 1) Hall Deliverance Foundation Incorporated, Box 9910, Phoenix, Arizona, 85068, USA.
- 2) Osborn Foundation International Inc. Oklahoma, 74102, USA.
- 3) Ark of Christ Mission International Inc., Deliverance and Restoration Ministry. (Full Salvation, Healing and Teachings) 302 Albany Avenue, Brooklyn, N.Y. 11212, USA.

The church has no expatriates from any of these organizations and does not enjoy aid nor grants of any kind. All it receives are Doctrinal Literature in the form of Gospel tracts, Magazines and Faith books on prayer, fasting and healing.

This information is contained in the churches report to the Ghana Government in connection with the 1989 church registration Law - Appendix 4 Question 7 on Affiliation 1989.

In Ghana, the Church is a member of the Association of Ghana Seventh Day Bible Sabbath. The headquarters of this Association is in Accra. It has over 100 member churches. It was inaugurated in Accra, on March 24, 1990.

The Church was also a member of the Pentecostal Association of Ghana (PAG) since 1975 but it withdrew its membership in 1990, because of its Sabbath observance. The LCADC feels the Bible Doctrine does not approve some of the practices of the PAG. The LCADC says that feasts such as Christmas, Easter, Feast of the Saints and similar other celebrations are unchristian. But the over 600 member churches of the PAG as well as the major churches of Ghana hold fast to some of these feasts.

RELATIONS WITH OTHER GROUPS

The spirit of love and unity reigned in the Church at the earliest stage. There was friendliness and concern for one another. This was true especially when one of the members fell into trouble of any kind. There was such co-operation among men and women, children and adults and the youth. There was real understanding between the elders and also among all the members - leader/member relations was very cordial. Because of this, the power of the Holy spirit was present which brought joy, love, hope and faith. Everything was progressing steadily.

In those early days, no member sat behind during communal labour time. Participation in every activity was really encouraging. Evidently, this affected non-members, far and near. Other churches in town, such as Musama Disco Christo Church (MDCC), Peaceful Healing Church and the Ark of Christ Ministry accepted our invitations during harvest time, we also honoured their invitations. One Pastor E.E. Asan of the Ark of Christ Ministry helped in the first ever baptism that took place at Kadjebi in August, 1975. Though they never honoured any of our invitations up to today, the LCADC honours invitations of the very churches which persecuted it - the E.P. Church and the Roman Catholic Church at Kadjebi. Similar response is also given to the townsmen during funeral and other social activities. (Personal experience - Sewonuku - 1993).

THE TEACHINGS OF THE CHURCH - DOCTRINE

In connection with the churches registration law of 1989, the Apostle Sewonuku stated that his Church is a Sabbath Church. It is a divine healing Church. It is a Prophetic Church. Their way of worship is guided by the Lord, our God as in the Bible days. (Sewonuku - 1989).

In this Church, the Bible is absolutely the guide on which all teachings are based; it is used along with prophecies which guide members of this group as the written word of God just as other Christians do. The Word continues to be the light that shines through the spirit to convict members of their sins, make them realize how horrible they are, so that they might repent and come to faith in Jesus Christ.

THE BIBLE

The Church believes that the Bible contains deep meanings that man on his own can't find for himself. Both the Old and New Testament are from God and need to be harmonized. The Church believes that all Scripture is God inspired and must be taken seriously. The Bible is profitable for Doctrine, for reproof, for correction, for instruction in righteousness (II Tim 3:14-16).

This is what members say with regard to the Bible: "The Bible is complete and its teachings are good. The only way we can say it is not complete is when we refuse to follow its teachings" (Vidzah 12/4/93). This man says that though he is an illiterate, he is able to preach to others because he listens carefully to the Word. "The Bible, from Genesis to Revelations is the inspired word of God. It is confirmed by the Bible itself that its authors were moved by the Spirit of God. We believe this because all prophecies are being fulfilled gradually". (Agbesi: 15/4/93).

"The Bible is a complete guide to the Christian Church as a whole. All teachings of the Bible are based on it, otherwise, the Church does not exist" (Ameka: 17/4/93). During one of the Conferences and courses of the Church, the first ever of its kind held at Kadjebi in August 25th-27th, 1978, one of the main topics treated was Bible Readings and studies. There, the following points were stressed.

The Bible or the Holy Scripture consists of 66 Books which are divided into two major parts - the Old and New Testaments. The participants learned that both the Old and New Testaments are re-divided into parts, e.g.: The Law, The Prophets and the Psalms for the Old Testament. And the New Testament consists of the Evangelists, Acts, Epistles and Revelation.

This was designed by God so believers could be taught rudiments of their holy calling to make them grow from traditional ways to the above changes. The Church has desisted from the observance of certain so-called Christian feasts such as Easter, Christmas and Popular New Years it had been celebrating. That also came into effect in 1984, since it formed part of Apostle Sewonuku's revelation he had concerning the Sabbath. Personal experience (Sewonuku: 1993)

SPECIAL DAYS - THE SABBATH

The day is commonly known as Saturday; it is the day sanctified by Yahweh, which is a memorial of his beautiful creation (Gen. 2:1-3). The observance of the weekly Sabbath points to that great rest of Salvation (Matt. 11:28-30), Heb. 4:7-10) The observance of the Sabbath shows the expression of our faith and love for Jesus as the creator and finisher of our salvation (Heb. 12:2). The Sabbath rest is a symbol of love, loyalty and commitment to God. The Sabbath observer shows his submission to the will of God, the acknowledgment of his sovereignty over man and creation (Ps. 24, Ps. 29, Ps. 83:19) This is done by setting apart part of our time that God has appointed for our rest and worship.

THE PASSOVER

Jesus Christ is the real Passover lamb (Jn. 1:29; 1 Cor. 5:7). The commemoration of Jesus' sacrifice is observed annually on the evening of the 14th Abib (The first month in the sacred calendar) It was first kept by the Israelites in Egypt (Exo. 12:13-14). A believer who observes it give evidence of his acceptance of the shed blood of Christ for his sins (Num. 28:16, Lk 22:15-20, 1 Cor. 11:23-29). These symbols have replaced the need to slay a literal lamb, since Christ is the lamb. But the time set for this memorial service is still the same. When a believer serves the Passover, he applies the blood of Jesus to his mind (the lintel of the soul). This is an act of faith. The fulfillment of the Passover was complete but is still future (Lk. 22:15-16) Salvation is now also future. To commemorate the Passover, believers also show love and humility by washing one another's feet (Jn. 13:1-17) As it is done by this Church.

FEAST OF UNLEAVENED BREAD

Unleavened Bread begins on 15th of Abib and end on the 21st of the same month. In this Church, believers try to do away with sin as embodied in the Feast (Lev. 23:6; Matt. 16:12; Rom. 6:13-12; 1 Cor. 5:6-8) The Church is the body of Christ; it is the temple where God is going to dwell in for all eternity. Before this is done, God would take away sin from the Church. Leaven is a symbol of sin, hypocrisy and false doctrines (Matt. 6:6-12, 1 Cor. 5:6,8) The week of unleavened Bread symbolizes righteousness that the spirit of God will bring about in the lives of his people by making sin powerless forever. That is going to be the time when God will do away with corrupt doctrine from his people's mind. The feast of Unleavened Bread would finally be fulfilled at that time.

The first and the last days are Sabbath days for believers to rest and worship God. This Church eats Unleavened Bread (non-fermented food) for a whole week symbolizing doing away with sin and living in truth and sincerity. The entire Church comes together for this occasion.

PENTECOST

The feast of Pentecost, or the feast of weeks and or, the feast of first fruits takes place on the 50th day after the Passover Sabbath. It is a holy convocation (Lev. 23:15-21) Num. 28:26) Its observance is a memorial of the covenant God made with Israel at Sinai (Exo. 24:4-8) The Feast reminds and assures the believer of God's power to produce spiritual fruit in the field of human salvation. The literal

first fruits of the land are symbolical expression of the real first fruits of the Spirit. The true believers won to God by Christ are the first fruits of the Spirit (1 Cor. 15:20,23; James 1:18). The experience recorded in Acts chapter 2 was just an early harvest - the harvest still continues. The great multitude will be one day gathered in and presented to God by Jesus. Then the feast of Pentecost will have been finally fulfilled.

THE FEAST OF TRUMPETS

The LCADC anticipates the return of Jesus. He shall return at the sound of the last Trumpet (1 Cor. 15:22-23; 1 Cor. 15:51-53; 1 Thess. 4:14-18). The feast reminds believers to keep their eyes on heavenly things and be happy towards Christ's return (Col. 3:1-4; Lk.21:27-28; Rev. 11:15-19). This feast is celebrated on the first day of the Seventh month in the sacred calendar (Lev. 23:24). Trumpets were used in Israel: to bring the congregation together and to begin a journey (Num. 10:2) to call leaders together (Num. 10:4); to lead the praises of God's people at the appointed festivals and the days of the New Moon (Num. 10:10) etc. The trumpets will still be used in future (Matt. 24:31, 1 Cor. 15:51-52, etc). The feast of trumpets still await its final fulfillment.

THE DAY OF ATONEMENT

Salvation will be final and complete when we are actually brought into God's presence. Atonement means to make at - one again. This is what the feast symbolizes. There would be a time when the High Priest - Jesus will literally bring men into God's presence. This will really make us one with God. Sin will totally be eliminated. Righteousness will dominate for ever.

This Church believes that Jesus has already atoned for man, and reconciliation was true through him (Rom. 5:6-11; 2 Cor. 5:18-21; Heb. 2:18), yet its fulfillment is still future; when the power of sin will no longer trouble man.

The Atonement Day is observed on the tenth day of the Seventh month with fasting. By observing this feast, the believer is asking God to fill him with the power of the Holy Spirit in order to bear fruit. Man is carnal and needs God's grace to be productive.

FEAST OF TABERNACLES

The Feast of Tabernacles points at the righteous one thousand year reign of Jesus. It is also a memory of God coming down from heaven to live in a tabernacle (tent) among his people (Exo. 33:7-11; chapters 35-40). Jesus Christ is the tent of God. When he came for the first time, this Feast was fulfilled for the first time. There is a time (future) when Jesus will come down on the New Earth among his people forever; only at that time the Feast will have its final fulfillment. Jesus will come again and visibly (not spiritually), and tabernacle among human beings. The Feast of Tabernacles is also known as Booths or shelter. It is celebrated on the 15th day of the seventh month of the sacred calendar;; its lasts for seven days. This Church comes together every year to commemorate it.

THE LAST GREAT DAY

The Feast takes place just after the Feast of Tabernacles; on the 22nd of the seventh month on the sacred calendar. It points at the final fulfillment of God's plan of salvation. At the resurrection of all human beings, those who feared and loved God would have an everlasting reward (John 7:37-38). The power of the Holy Spirit would cause the Church (the redeemed saints) to become a means of blessing to the whole universe. The Church will dwell with God forever.

The Lord Cometh Again Divine Church believes that Yahweh's Feasts are part of his plan of salvation. They do not end at the death and resurrection of Jesus. Those occasions during the festivals which deal with animal sacrifice were fully fulfilled, done away when Jesus was nailed to the cross. Jesus

was the lamb which had been sacrificed once and for all, there is no room to believe that Jesus is coming again to die as a lamb.

The appointed time for these festivals remain intact and concern Christians under the New Covenant. The Feasts of God are not temporal but eternal (Exo. 12:14-24; 13:5-16; Lev. 23. see especially versus 14,21,31,41). These Feasts were first given to the Israelites, but they are not for the Jews only to celebrate. The New Testament brings evidences of what the early Church did after the Resurrection of Christ - the Church celebrated the Feasts. God's prophecies say that the Sabbaths (Feasts) must be observed forever. Jesus observed them all; and it was Paul's custom to observe the Sabbaths. The Gentiles also observed the Sabbath as Paul and Barnabas worked among them.

This church believes that the Sabbath had been changed against God's will. Emperor Constantine changed it in A.D. 321. He made it sound as if it was pleasing to God. Constantine got the approval of some religious people at the Council of Laodicea and effected the change which was in fulfillment of Bible prophecy (Daniel 7:25). Among the then commandments, the Sabbath is the only one which deals with times - "... and shall think to change the times and the law." (Dan. 7:25c - RSV) The moral laws of God must not be changed. So this Church believes the Sabbath with the new meaning that the Scriptures give them - not as the Pharisees did but as Jesus taught it. This is Personal experience (Sewonuku: 1993).¹

NEW MOON

The LCADC celebrates the New Moon Day in appreciation and thanksgiving service to God. In the Bible, the months are indicated by the actual moon on the sky (Gen. 1:14). On moon days, members come together to praise, worship, and thank God for his care during the previous month (Ps. 81:1-3)

HARVEST

The Church organizes a national harvest and fund-raising twice in the year. The harvests are done during the Feasts of Passover and Unleavened bread and the Feast of Tabernacles. Every Church Branch has harvest and fund raising twice in a year too for their station projects. These take place between January - February and November - December of the secular year.

FOUNDER'S DAY

The Church celebrates this to show appreciation for the planter, Apostle Sewonuku, for the work he had started and continues to do. This takes place each year between July 15 - 17. The entire Church fasts and prays to God for his guidance, strength, and wisdom in order to lead the Church in the might of God unto success. Donations - monies and gifts in kind come from all Branches of the Church to the Apostle.

MINISTERS' APPRECIATION DAY

The Church sets a day on which each Branch asks for God's strength and guidance for pastors and overseers. They are also given donations by members of their Church stations.

YOUTH DAYS

These are held on national and station level. It aims at witnessing to win people for Christ. This occasion enables the Church to assess the work of the youth groups in their various branches. This assessment includes witnessing, farming projects, job undertakings, etc. Both station and national

¹ Editor's Note: The sections above are not history, but they do illustrate the thinking of the LCADC. Many readers will disagree with the exegesis offered to support their position, but this also gives insight into the way such churches use the Scriptures.

rallies have the same objective. The venue for national rallies is subject to change. It is held once a year just as the station ones.

MENS' FELLOWSHIP WEEK

Each year a week is set aside for men to come together in their various branches. They come for prayers and Bible studies. Topical discussions of interest and benefit take place each day of the meeting. Discussions include: Christian home, mens' role in the Church, ideal Christian marriage, fasting and prayer, and many other topics. These celebrations follow a general programme issued by the Apostle. The celebration itself ends on a Sabbath day with men conducting certain activities. Women too are expected to participate in the mens' fellowship week and are free to contribute to the discussions.

WOMEN'S FELLOWSHIP

This also follows the same pattern as the mens' week, described above.

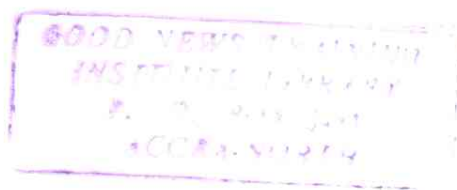
CHILDREN'S' DAY

The children in this Church are known as the Sabbath school children. They have leaders (teachers at every branch of the Church that teach them basic Bible lessons for children - Bible stories, memory verses, Bible drama and plays, prayer, songs, etc. The Church has a yearly programme planned by the Apostle. This indicates pastors and overseers and teachers to formulate a programme, suitable for their various assemblies to mark the CHILDREN'S' day, on a Sabbath day, also marked on the yearly activity chart. This celebration aims at training children to grow in the word and love of God.

ORGANIZATION

Ministerial Order:

1. The Planter - leader/Head Prophet
2. Pastors (Male and Female)
3. Overseers (Male and Female)
4. Prophets/Prophetesses
5. Levites
6. Evangelists
7. Deacons/Deaconesses
8. Soldiers/Warriors of Prayer



ORDINATION

The Church elects ministers by appointment. These are given teachings concerning their duties before they are ordained into office by the Apostle. They are ordained by anointing and laying on of hands according to the scriptures (I Tim. 4:12-16; Num. 8:7-13). In 1990, the Apostle made an appeal to the Church, especially the youth, to submit themselves for training in a recognized Theological School. After completion of their course, they are expected to go through the doctrines of the Church and then be ordained. They are also expected to go through some probational work in the Church when they complete their training. Four people are attending Good News Training Institute (GNTI), among which three will graduate in 1993, and the fourth person in 1994. The students at GNTI are expected to go through a three-year course.

ROLE OF MINISTERS

The Apostle: He is the head Pastor and spiritual leader of the Church, through the direction of the Holy Spirit. He is also the head of the administration of the Church, presiding over all important meetings like the General Delegate Conference of the Board of Trustees, the Executive Council and others.

Pastors: The responsibility of the pastor is to preach, teach and see to the general welfare of the people. He must live an exemplary life within and outside the Church for the people to emulate. He is expected to discharge all his duties with care, diligence, dedication and devotion in serving God and the members. The Church Branches are under the care of the local pastors and the district Pastors - they are to strengthen the Church and see to the growth of the assemblies under them and endeavour to open new stations. Every Branch has its own Elders and Church Committees. They hold meetings monthly for the development of the Church.

The spiritual head, who is the planter holds his position for life. After his call, his post goes to anyone of the ministers whom the elders must elect through the ballot box. The elected head shall serve for three years; but he may be re-elected for a second.

Overseer

They are appointed by the Apostle to be in charge of local branches, where there are not pastors. They then play the role of the pastor as the administrative head of the local branches. Overseers are not permitted to give the communion, baptize and undertake burial service.

Prophet/Prophetesses

They are men and women whom God uses in the Church. They prophesy and reveal God's will to the Church. They are chosen instruments to accomplish God's purposes in building the Church. They are expected to be prayerful and fast often.

Levites

They assist Pastors/Overseers in their duties. Any capable one among them can be given the chance to train as a pastor.

Evangelists

They are special Spirit-led people. Their main task is to witness and win more souls to Christ. They work in all Branches and all over the country. They are to plant new Churches elsewhere.

Deacons/Deaconesses

In every local Branch, Elders are appointed to help in the general administration of the local Branch. They are considered as men of good conduct - just, honesty and God fearing. In case of misconduct of a pastor/overseer, and members at the station, Elders are to discipline them. They also take full charge in the Church's administrative work where there are no pastors or overseers.

OTHER GROUPS/ ADMINISTRATION

Prayer Warriors

THE LORD COMETH AGAIN DIVINE CHURCH

They pray much for the growth of the Church. They help members through prayers in cases of sickness and other things.

Youth Organization

This is a group of people of male and female whose ages are not above 45 years. Their main goal is to study the Bible and put it into practice. Some other areas of their duties include attending to the sick, rendering devotional service within the Church, attending prayer meetings, evangelizing etc. They also discuss how best the youth could function to benefit the Church. They have farming projects in which they use their income to meet certain needs of the Church.

National Executive Council

This organ is made up of eleven members from the different sections of the Church membership. Members are drawn from the ministerial order of the Church - two persons each from the pastors, overseers, men elders, women elders and the youth group. They hold meetings at least twice in a year with the Apostle presiding.

Board of Trustees

The Church has formed a Board of Trustees who work on the monetary matters of the Church. The Board takes the responsibility of budgetary proposals - allocation of funds, expenditure, salary structure for ministers and other workers in the Church etc. The Board is also responsible for taking disciplinary action against any of the Board members, or any member of the Church (Constitution: 1986). For all information under organization, refer to the Church Constitution for details.

THE CHURCH TODAY

Achievements The Church had a humble beginning and has now achieved some important things worthy of mentioning. The first one is the way it began as a prayer group and grew up as a complete Independent Church. The Planter, Apostle Sewonuku had no intention at all of establishing a different Church. He desired to build the E.P. Church he belonged to, but he was rejected and persecuted, as a result, we have the Lord Cometh Again Divine Church. Truly, God does things in spite of human beings. He (God) used his own means to establish this Church which heralds the second coming of the Lord and which is leading people to serve Christ. The Church stands firm with Branches in different towns and villages. The Church also has a congregation each in Togo and Nigeria. It has made efforts earlier to plant congregations in Togo, but the Togolese government wouldn't allow any Pentecostal Church to minister in that country. But, the chance has opened now. This is surely a great achievement, not only for this Church but for other churches too.

The Church has acquired land for chapel buildings and some other projects in some places in the country. These places are:

1. Kadjebi - The Headquarters - chapel under construction. Stool land donated by the late Nana Akompi Firam III (Chief of Kadjebi) in 1973. The building is still uncompleted at roofing level.
2. Jasikan - land donated by Late Nana Brantuo IV, chief of Jasikan, for chapel building.
3. Krachi-Nkwanta - Acquired mission land in 1981, with completed chapel building.
4. Agorhomey - Land donated by chief fisherman, Togbe Dorlah in 1982 - completed chapel building.
5. Kabiti - Land acquired in 1988, from the chief fisherman. completed chapel.

Other Achievements

THE LORD COMETH AGAIN DIVINE CHURCH
(GHANA)

CONSTITUTION

&

BYE - LAWS

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THE LORD COMETH AGAIN DIVINE CHURCH

CONSTITUTION AND BYE-LAWS

P R E A M B L E

(a)

In the name of the LORD JESUS CHRIST, the King and Head of all Pentecostal Churches, through Whom we worship and adore universally, the One Jehovah God -- FATHER, SON and HOLY SPIRIT. By His Grace and Revelation to found a Church, which is the Call of Jehovah God, Jesus Christ -- herein named after the merit and order of calling -- HIS GRACE REVEREND APOSTLE GODFRIED KWAKU SEWONUKU, resolved and agreed as a Founder and Leader of a Religious Organisation, to defend and spread the Pentecostal Faith and virtues of our Holy Fathers, in Ghana, and possibly all over the world viz:

1. The Bonds of Christian Fellowship.
2. The Healing of Physical diseases or sicknesses through prayers.
3. The casting out of evil, unclean demonical spirits with which people are plagued, by the Divine Power of God - Jesus Christ.
4. The Evangelization and conversion of pagans and anti-Christians of the world.
5. The Invocation of the Divine Holy Spirit, with hymns, spiritual songs and dirges (being musical piece) for the Divine Worship.

Whereas the Founder, being eager and zealous to labour for Jehovah God - Jesus Christ our Lord, declared his fervent stand and inaugurated this Church, a Non-profit-making Religious Organisation, as named and called -- THE LORD COMETH AGAIN DIVINE CHURCH on the 15th day of August, 1975.

(b)

We the members of the LORD COMETH AGAIN DIVINE CHURCH of Ghana, in exercise of our Inalienable Right, Freedom of Worship and Association, in order to form a more perfect Christian Fellowship and internal tranquility, provide for the common defence, promote the general welfare and secure the blessings of salvation physically, spiritually and materially to ourselves, our posterity and humanity in general, do resolve and hereby resolve to establish this CONSTITUTION for the Lord Cometh Again Divine Church of Ghana.

ARTICLE 1

TITLE AND OFFICE

(a) The name of the Church constituted by these Rules and Bye-Laws shall be known and called, THE LORD COMETH AGAIN DIVINE CHURCH (AFETO LA GAGBONA HEE MAWU HAME LA) (AWURADE BEBA BIO ONYANKOPON ASAFO).

(b) The Registered office of the Headquarters shall be at Kadjebi, Volta Region of Ghana, or such other place or places as may be later on chosen; and its address shall be Post Office Box 108, Kadjebi, Volta Region, Ghana.

ARTICLE 2

PRINCIPLES:

The principles of the Lord Cometh Again Divine Church shall be -

- (a) Non-political
- (b) Up-keep of allegiance to the Government in power.

ARTICLE 3

AIMS AND OBJECTIVES:

- (a) Motto: SERVICE TO GOD AND MAN.
- (b) To develop its members in the knowledge and fear of God and to walk in the Holy Spirit. Rom. 8:1-39; Gal. 5: 5-16; Ephes. 4:17-32; Ephes. 5 & 6
- (c) To prepare its members and seek others for eternal salvation. Mat. 4:19; Mark 16: 15-18; Mat. 28: 18-20; Acts 1:4-8; Luk. 24: 48-49.
- (d) To enable its members to have total salvation, i.e. physically, spiritually and materially through its teachings. 3 Jn. 2; Jn. 8:51; Jn. 11:25-26; 1 Thes. 5:23; Jn. 3:16; Rom. 2:7; Rom. 6:23; Rom. 8:1-3.
- (e) To educate its members to be faithful servants of the Lord and to humanity. 1 Tim. 4:6-16.
- (f) To live in friendship, love and truth. Rom. 12: 6-21.
- (g) To assist the promotion of Christian principles in social, spiritual and international conduct and relation. - Rom. 13: 1-4; Phil. 4: 8-9.
- (h) To develop sympathy, understanding, mutual respect and co-operation, nationally and internationally, among all desiring to enter into Fellowship and activities of the Church. - Rom. 15: 1-13.

(a) To direct our energies to the conversion of non-Christians and spread the Gospel among all nations. Acts 1: 4-8; Mat. 28: 19-20; Mark 16: 15; Luke 24: 48-49.

(b) To praise the Lord and uphold the good name of Ghana. Ps. 130, Ps. 29; Rev. 14: 6-7; Ps. 117; Ps. 100.

(c) To operate within the limits of the Laws of the Country, as far as Freedom of worship is concerned.

(d) To associate and affiliate with any Church organizations or bodies having similar objectives and Aims as those of this Church.

(e) To promote, and aid and encourage the establishment of schools, vocational centres, clinics and hospitals.

In pursuance of these objectives, the Church may do, or authorise to be done, all such acts and things as it considers necessary for the furtherance and fulfilment of the Aims and Objectives of the Church.

ARTICLE 4

CHURCH GOVERNMENT AND AUTHORITY:

(a) THE CHURCH HIERARCHY: The Church hierarchy shall be as follows:

Rev. Apostle
Prophet/Prophetess
Senior Pastors
Pastors
Overseers
Anointers
Levites
Prayer Warriors

Permanent positions occupied through revelation and ordination.

Church Fathers/Mothers
Foreman of Works
Children Overseer

Are eligible for re-election at the end of each yearly turn of office.

(b) As this Church is a DIVINE PROPHETIC ONE, the Supreme Authority of the Church shall be invested in the Head-Prophet, who is the Founder and Spiritual Leader (now in person of His Grace Rev. Apostle Emmanuel Godfried Kwaku Sewonuku).

(c) The Government and general administration of the Church shall be monitored by the Church Executive Council, the General Conference of Delegates elected by Branch Churches and by the Board of Trustees which may be advised by the Pastoral Council. The Head of this organ shall be the Spiritual Leader.

- ✓ (d) According to the Bible Principles, Spiritual matters in this Church shall be decided by God Himself, through His Prophets.

ARTICLE 4(i)

REGIONAL AND DISTRICT ORGANISATIONS

- (a) Branches of the Church shall be grouped into Regions and Districts which shall operate under District Pastors and Regional Pastors, with Regional and District Committees, in line with those of the National.
- (b) These shall be responsible and accountable to the Spiritual Leader, National Board of Trustees and the General Conference.
- (c) The Regional and District Pastors' duties include
 - (i) To strengthen the Churches under them,
 - (ii) to open more Branches and to co-ordinate their activities and
 - (iii) to practice the policies of the Church.

ARTICLE 4(ii)

CHURCH BRANCHES:

- (a) All Branches of the Church shall adopt the Church Constitution and apply it fully from the time of inauguration
- (b) Each branch must have a Committee of Elders headed by the Station Pastor or Overseer and shall hold monthly meetings for the progress and growth of the Branch.
- (c) Branches of the Church shall adopt the same system of worship of the Lord.
- (d) All meetings held at Branch stations of the Church shall have minutes recorded in Minutes Books to be inspected by the Spiritual Head or his appointee or Board of Trustees or by the Delegates Conference.
- (e) Branch stations should work hard to build up and grow. They shall from time to time receive financial or material help from the National for chapel building and important projects.

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of every Branch shall be the common property of the Church: Any desolved branch shall have all its property transferred to the Headquarters immediately, and receipts of immovable properties be sent to the Headquarters. All documents of such desolved branch Church shall be transferred to the Headquarters, and members who so wish to retain membership shall be made to join the nearest station branch of the Church.

It is hereby defined that any Church property is invested solely in the Board of Trustees of the Church, and that any person or persons in charge of any such property is or are just caretakers for the Church.

The Branch Pastor or Overseer shall preside over all Branch Committee meetings. He shall have a casting vote and the right to inspect all documents thereof, in order to submit Quarterly Report to the Spiritual Head at the Headquarters or any such things to the Board of Trustees.

Branch Secretary and Branch Treasurer shall help the Branch Station Pastor in the full administration of the Branch Church. They should be responsible men of faith and love for God and the Church of God; men of honesty, truth and devotion and dedication. The Secretary has the right to speak but not to vote in Meetings on matters of decision. He should keep records of meetings and other records for the notice of the Spiritual Leader, or the Board of Trustees and General Conference.

In no case or circumstances shall a Pastor, Overseer, Evangelist or any Church worker or a member claim ownership and authority of a Church Branch opened by him/her or otherwise, within this Church. The Church is One Body of Christ, of which CHRIST JESUS is the HEAD. HE Alone shall have ownership of the Church and all its Branches through the Founder and Leader of the Church, by whom the Church had come into existence.

Any Branch Church opened, shall be inaugurated and incorporated into the main Church, by the Rev. Apostle, Founder and Leader, or by any person he may delegate to do so.

All Branch Church Officers and the entire members of the Church, shall be completely OBEDIENT to Divine Authority.

desolved or close down by the Spiritual Leader, after a consultation with the Board of Trustees and the National Executive Council or the Delegates Conference.

ARTICLE 5

THE SPIRITUAL LEADER:

- ✓ (a) The post of Spiritual Leader, which is the Head of the Church, shall be held for life only by the Founder of the Church.
- (b) Other than the above, the Spiritual Leader shall be elected by ballot vote, and shall serve for 3 years.
- (c) Subject to good conduct and administration, the outgoing Spiritual Leader shall be eligible for re-election. But he shall not be re-elected to office for the third time, or more unless agreed upon unanimously to give such a Leader a further term of office.
- (d) Any Spiritual Leader who misconducts himself during his term of office shall have his appointment suspended by the Board of Trustees, which shall thereby inform the Pastoral Council for necessary action. When satisfied that a case has been made against the Spiritual Leader, the Pastoral Council when confirmed the matter shall have to suspend or dismiss the Spiritual Leader and another elected to act. Any one so dismissed shall be forbidden to take such an office again. The General Delegates Conference shall thereafter meet to take final decision on the matter.
- (e) The Spiritual Leader shall preside at all important meetings such as General Delegates Conference, Board of Trustees, Executive Council, Standing Committee, etc., and shall have a vote plus a casting vote.

ARTICLE 6

PASTORAL GENERAL WARDEN

The Pastoral General Warden shall be nominated and elected by ballot vote of the Board of Trustees. He shall assist the Spiritual Leader in all duties as may be assigned to him. He shall have a final approval of the Divine Prophetic Group. - Acts 13: 1-4.

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ARTICLE 7

A Pastor shall be one who had received training and advancement of knowledge to a level as required by the Church, and who had been ordained into the Ministry.

Pastors and Ministers shall be awarded Certificate of Ordination, and shall be required to take an Oath of office to the Spiritual Leader or his representative, agreeing and promising to be faithful and loyal by his Divine Call into the Ministry of Christ Jesus, the King, and to abide by the Rules and Constitutions of the Church.

He shall take care that he discharges all his duties with care, diligence, dedication and devotion in service to God and members of his Church Congregations within his bounds to the glory of God.

A pastor has no right to refuse order or assignment by Spiritual Leader or Board of Trustees or National Conference. He should not be absent from station (if not on duty) for a week, without permission from the Spiritual Leader or Standing Committee.

The Pastor shall receive ⁷³emolument from the Church, as shall be decided by the Spiritual Leader or the Board of Trustees.

On no account shall a Pastor defraud his Church members or any other person, or administer his service duties for gain or praise (financial gain or profit of any kind).
Mat. 10: 8-9.

A Pastor shall be subject to posting and re-posting to branch stations of the Church as situation may demand.

The primary duty of a Pastor and of any other worker in the Ministry of Christ, is complete OBEDIENCE TO DIVINE AUTHORITY, the Spiritual Leader or Head and obedience to the Board of Governors and Trustees of the Church.

A Pastor must live a decent, exemplary, worthy and noble life within the Church and outside. I Tim. 3; Tim. 4: 5-9. Eph. 5: 1-14. Misconduct and gross disobedience to Divine Authority can cause a dismissal of such a Pastor from the Ministry. I Sam. 15: 22-26.

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ARTICLE 3

OVERSEER

- (a) He/She shall be an anointed person in charge of a Branch Church where there is no ordained Pastor.
- (b) He/She shall do all functions of the Pastor except administering communion, baptism of convert and burial of the dead.
- (c) He/She shall preside over the local Church meetings and submit Quarterly Reports to the Spiritual Leader at the Headquarters.
- (d) With the laid down Rules and Regulations of the Church, and of the Consultation of the Spiritual Leader, he/she shall administer the local Branch Church of which he/she is placed in charge.
- (e) He or she must be of good conduct and behaviour as befits Christ's worker - I Tim.3: 1-13; Titus 1:5-16; Eph.5:1-14
- (f) He/She shall be responsible and accountable to God and to the Spiritual Leader.

ARTICLE 9

THE LEVITE:

- (a) This is a group of servants who assist ministers or Pastors and Overseers in daily duties of worship.
- (b) Though they are usually appointed by Divine Call (vision and prophecy) they must strictly be ruled and guided by church discipline of Christ.
- (c) Any misbehaved Levite shall be counselled, reprovved, punished, suspended or dismissed according to the weight of the offence.
- (d) Any faithful and trustworthy levite can be recommended to the Board of Trustees for training as a Pastor or Minister of the Church in Ministerial School or College.
- (e) Such trained levite shall come back to serve within the Church.
- (f) Levites of the Church shall be supervised, counselled and guided by the Pastors or Overseers and Elders under whom they work in the Church - according to the Church Rules and Regulations.

...shall be literate to enable them train for
ministerial posts in Ministerial Schools and Colleges.

ARTICLE 10

There shall be Teachers within the Church, according to
the Holy Scriptures.

They shall be men and women of good conduct, approved
good behaviour, patient and knowledgeable and wise...
capable of teaching the Word of God and general good
living - Eph.4:5-16; Ephes.4:11; I Tim.4: 12-16, I Tim.
2: 22-26; Titus 1: 5-9; Titus 2: 1-10; Tim.I.4: 1-6.

They shall have adequate training in the Word of God and be
conversant with the Principles, Rules and Regulations
and Constitution of the Church.

They shall receive orders and directives from the
Apostle, the Spiritual Head, in connection with their
work.

They shall include pastors, overseers, evangelists,
prophets and prophetess and any devoted and dedicated
member of the Church.

They shall be formed in every Branch of the Church, and
shall help in teaching new converts into the Church, in
the Principles and Order of the Church of Christ.

They are subject and obedient to Divine Authority

They shall have Seminars with the Apostle on their work
from time to time. - Heb.5: 12-14; 6: 1-2.

ARTICLE 11

PROPHETS & PROPHETESS:

(a) These are a group of Christ's Ministry according to the
Holy Scriptures. Eph.4:7-16; Acts 13:1-4; I Cor.14 chap.
They are also specially anointed persons within the
Church. Eph.4: 7-11; Acts 21:9; Exod.15:20; Luk.2:26.

(b) They are used by the Lord. They are seers and hearers
of the Voice of the Lord. Through them, God reveals and
speaks His intentions and Will to the People of His
Calling. They are chosen instruments to accomplish God's
purpose. Amos.3:7; Dan.2:28; II Pet.1: 19-21; Isa.34:
16-17; Ps.119:105; II Sam.23:2.

- (c) They shall be prayerful and do fastings often, for the Lord to use them best. They shall be humble, faithful, of good conduct and law abiding as befits the Holy Prophets of God the Most High.
- (d) They are responsible to the Spiritual Leader, the Founder who is the Head-Prophet himself. They shall attend seminars twice yearly to receive instructions and lessons about the proper function of their work.
- (e) They shall be humble and truthful as befits the prophets
~~and shall have a~~ decent, worthy and exemplary life -
Ephes.5:1-14; Col.3:12-17.
- (f) ~~and shall be~~ approved by the Rev. Apostle, the Head-Prophet before putting into practice. - I Thes.5:13-24; I John 4:1-4.

ARTICLE 12

EVANGELISTS:

- (a) Evangelists of the Church are special spirit-anoointed men or women specially used for witnessing and winning of men to Christ, with signs and miracles following them.
- (b) Their area of work shall cover all branches of the Church. They shall assist greatly in opening of new Church Branches in the Country, anywhere, as the spirit of Christ may direct. Acts.13: 1-4.
- (c) They are responsible and accountable to the Spiritual Head. They shall live within the Rules and Regulations of the Church.

ARTICLE 13

ELDERS:

- (a) Church Elders shall be appointed in every Branch of the Church to help in general administration of the Church Branches.
- (b) They shall be of good conduct and integrity, honesty and God-fearing and just. Not fearing man but God and respecting God's views above everything.
- (c) In case of misconduct leading to suspension and dismissal of a Pastor, or Overseer at a station, Elders shall take full charge and control or administration of such Branch until a new pastor or overseer is given.

Members are also subject to Christ's Discipline of the Church. I Tim.3: 1-13; Col.3: 12-17; Eph.5: 1-14, Titus 1: 5-10.

ARTICLE 14

MEMBER: - DEFINITION

A member shall be one baptized and accepted into the Church. Such member shall be charged with the duty and responsibility of helping to keep the Church going well materially and spiritually by holy living, offerings, dues, participating in communal labour and similar service work, attendance of service worship, fasting and prayer meetings and Church Festivals.

ARTICLE 15

MEMBERSHIP:

- (a) Membership of the Church is free, and consists of all persons irrespective of sex, race or colour - who are members to its several Assemblies or Congregations, and each member shall be entitled to the privileges, and is subject to the jurisdiction of the Church.
- (b) Membership is open and free to all who are willing to accept Jesus Christ as their personal Saviour and God, and are prepared to abide by the Laws of God and Rules, Regulations and Bye-laws of the Church. Mat.28: 19-20; Mark 16:15-16; I John 5:6-8; Acts 10: 47-48; Mat.3:1-17; Mat.7: 21; 24-29
- (c) Membership Cards and Baptismal Certificates shall be issued to members.

Members shall pay monthly dues, tithes and offerings for the running of the Church, and such levies as shall be ordered by the Church Authority.

Members by Bond of Christian Fellowship address each other with the prefix "Brother" or "Sister" and shall salute in answer "Peace Be Unto You" with "Hallelujah" as response.

NEW MEMBERSHIP: New members shall be taught the Bible thoroughly according to the teachings of Christ; and shall also know the Commandments, Rules and Bye-laws of the Church. Mat.20: 19-20; Heb.6: 1-3; Mat.10:1-8.

MEMBERSHIP CARD: All members shall own membership cards, in which dues, offerings and special collections shall be

ARTICLE 16

RESPONSIBILITIES OF MEMBERS:

All members shall demonstrate their faith and love through hard work. Some of them being:

- (a) Regular attendance at Church worship, Holy meetings and communal labour organised within the Church and in the communities in which members live. Acts 2:42-47; 4:32-36
- (b) Regular payment of dues, tithes and other contributions determined by the Church. Mal.3:7-12; Luk.6:7-10.
- (c) Participation in fasting and prayer periods fixed for the Church. Mat.28:18-20; Mark 9:29.
- (d) To win more people for Jesus Christ. Mat.4:19; Acts 1:8 Luk.16 15-18.

ARTICLE 17

ADMINISTRATION:

(a) THE NATIONAL EXECUTIVE COUNCIL:

- (i) It is an organ in the Church Administration. The National Executive Council shall be made of 11 members from all sections of the Church membership - two persons each from the Pastors, Overseers, men elders, women elders and the youth group and the Spiritual Leader (Founder and Apostle of the Church).
- (ii) The Rev. Apostle, the Spiritual Leader who is also the Founder shall preside over every meeting or the General Warden in his absence.
- (iii) Each person is entitled to a vote in matters of decision making, except the Spiritual Leader, Rev. Apostle, who has the casting vote.
- (iv) Meetings shall be held twice a year with allowance for emergency meetings.

(b) BOARD OF TRUSTEES:

- (i) The Board shall be composed of the Spiritual Leader, (President) the Leader of the Pastoral Council, the National Secretary, the National Treasurer, 3 Elders appointed by the Spiritual Leader, and any other personality deemed fit by the Leader, solely in the interest and progress and welfare of the Church.

- (iii) The Board shall do its best to attain the Objectives and Aims of the Church and shall protect its funds against extravagance or misappropriation. It shall have power to hold, acquire, convey or reconvey, assign, surrender, demise, sue or be sued in respect of all immovable or movable properties belonging to or hereafter acquired by the Church.
- (iv) The Board shall generally be responsible for Budgetary Proposals, i.e. allocation of funds, expenditure, salary structure for ministers and other workers in the church, salary advance, etc.
- (v) It shall have power to direct a probe into the Financial Standing or any financial transactions of the Church as a whole and any of its branches.
- (vi) In the event of death, resignation, dismissal, suspension or vacation of a National Officer, or a member of the Board of Trustees, the vacancy shall be filled temporarily by the Board of Trustees. The Trustee Board shall as early as possible arrange a democratic election to fill in the vacant position by Secret Ballot and simple majority decision.
- (vii) The Board may take disciplinary action against any Board member, or any general member of the Church, except the Spiritual Leader, who is proved by the Board to have been guilty of conduct prejudicial to the interest of the Church. They may impose such fine or punishment as it may think fit, or may expel such member from the Board, or from the Church. Any member so fined, punished or expelled shall have the right to appeal to the Spiritual Leader whose decision shall be final.
- (viii) The Board shall have power to elect Patrons/Matronas who shall advise the Church on important matters, when found necessary. But on matters of pure civil nature, a lawyer shall be consulted.
- (ix) The decision of the Board of Trustees shall be binding on all members of the Church.
- (x) The Board may relegate some of its duties to special committees.
- (xi) The Government of the Church and the conduct of its business shall be vested in the Board of Trustees.
- (xii) Its meetings shall be presided over by the Spiritual Leader (and at present in person of the Founder of the Church). Meetings shall be held at least once

- (xii) Any member divulging matters of meetings shall be dismissed outright from the Board of Trustees by the President of the Board.
- (xiii) They shall sit on cases involving Pastors and Overseers and Elders.

(c) THE NATIONAL DELEGATES CONFERENCE:

- (i) The National Delegates Conference shall be made of 3 delegates each from each Assembly.
- (ii) The Pastor or Overseer plus two other members including their Secretary.
- (iii) This shall be held once a year preferably during the Feasts of Tabernacles or any other time that may be agreed on.
- (iv) There is room for emergency meetings.
- (v) The Founder and Leader shall preside over any such meetings.

(d) THE PASTORAL COUNCIL:

- (i) The Pastoral Council is made up of Pastors and Overseers of the Church.
- (ii) It shall hold its council meeting at least twice a year to resolve problems facing Pastors and Overseers.
- (iii) They must review the progress of the Church, and elect the Spiritual Leader at the end of term of office.
- (iv) They shall be custodians of Church Regulations and order of worship, celebration of God's Holy Feasts, Seasons of Prayer and Fastings. They shall interpret the rules and regulations of the Church and oversee their interpretation and implementation.
- (v) They shall sit on cases involving any member or officer to decide - as any Church Branch or Board of Trustees may refer to them, according to the practice set forth under General Church Discipline.
- (vi) Decisions taken by the Pastoral Council shall be submitted to the Founder & Leader of the Church for review with the Board of Trustees as codes of administration.

(e) STANDING COMMITTEE

A Standing Committee shall compose of the Spiritual Leader, the General Secretary, the Pastoral Warden, National Treasurer, and The Regional Officers as may be approved by election with the approval of the Board of Trustees resident at Headquarters shall manage the affairs of the Church under the decisions of the Board of Trustees.

They shall have power to co-opt other members to join the Committee in the general interest of the Church.

But they have no power to change the decision of the Board of Trustees. The appointment to office shall be annually.

(f) EMERGENCY SESSIONS

(i) The Board of Trustees, the Standing Committee, the Pastoral Council, in consultation with the Spiritual Head, hold an emergency meeting on very urgent issues.

(ii) In such a case, no other business shall be transacted apart from the issue at stake, and Minutes of the meeting shall be on record.

(g) IMPLEMENTATION COMMITTEE

(i) This is a chosen men and women of dedication, devotion and dynamism who shall form an organ or committee in every one of the Church conference.

(ii) It has the Godly duty and responsibility of seeing to it that all decisions made in the meeting of Conference, be successfully carried out, and report be made to the Conference.

(iii) The Committee shall be formed by the Conference on all levels in the Church - Local, District, Regional and National.

ARTICLE 18

EVANGELISM COMMITTEE:

(a) There shall be a National Evangelism Committee within the Church.

(b) They shall see to the spread of the Gospel of Christ and Church planting - without which the Church cannot grow.

(c) This Committee shall also be formed in every level of the Church Organization - Local, Zonal, District and National.

(d) Members of the Committee shall be men of dynamism, devotion, dedication and love for God and His Word, sympathy for the lost sinners, and men and women of prayer.

(e) They shall work mainly outside the Church, and endeavour always to win and convert sinners to God.

(f) They shall have Seminars twice a year on their work at Headquarters of the Church. - Heb.5: 12-14, 6: 1-2.

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ARTICLE 19

NATIONAL OFFICERS & STAFF

- (a) National Officers of the Church shall be the Spiritual Leader (now in person of the Founder) The Pastoral General Warden, the General Secretary and the National Treasurer.
- (b) Any Officer whose duties call for full-time service on behalf of the Church, shall be paid a salary -- such salary to be determined by the Board of Trustees.
- (c) Part-time officer/honorary officer (Patrons/Matronas etc.) shall receive such honorarium as may be decided upon by the Board of Trustees.
- (d) Staff of the Secretariat of the Church shall be appointed by the Board of Trustees.
- (e) The National Officers shall have the right to vote at all meetings, except the General Secretary, who shall have the right to speak, but not to vote.
- (f) Upon retirement, dismissal, suspension or vacation of office, an officer or officers shall hand over to the Board of Trustees, all properties of the Church in their possession.
- (g) The officer or officers herein referred to embrace National Officers, the Board of Trustees, the Pastoral Body, staff of Headquarters, Regional and Branch Committees.

ARTICLE 20

THE GENERAL SECRETARY

- (a) He shall be elected by ballot vote of the General Delegates Conference and shall hold office for a term of 3 years, subject to re-election at the pleasure of the Church. A vote of non-confidence of 2/3 majority shall be required to demand the resignation of the General Secretary.
- (b) The General Secretary can be elected from any Branch of the Church. Election shall be in merit and not in favour.
- (c) He shall be present at all meetings and keep correct record of all proceedings.
- (d) He shall conduct the business of the Church in accordance with the Rules and Regulations of the Church and shall carry out instructions from the Spiritual Board of Trustees and General Delegates Conference.

- (a) He shall be the Chief Executive of the Church Administration, and shall in conjunction with the Spiritual Leader and National Treasurer, sign all Cheques and important documents on behalf of the Church, and shall assist the National Treasurer to prepare duly audited financial account for each meeting of the Board of Trustees and General Conference.

ARTICLE 21

THE NATIONAL TREASURER:

- (a) He shall be responsible for the financial records of the Church and shall ensure that all accounts are properly and correctly kept.
- (b) He shall be elected by ballot vote of the General Conference. He shall be a man of truth, honesty and integrity and full of the Holy Spirit - Acts 6: 17.
- (c) He shall in conjunction with the Spiritual Head, sign Cheques and documents on behalf of the Church. He must keep a limited imprest as may be approved by the Board of Trustees, or a Committee appointed by the Board.
- (d) He shall assist in the preparation of audited accounts of the Church to be presented to the Board of Trustees and the General Conference.
- (e) The General Treasurer may be removed from office for misappropriation of fund or inefficiency, or for illhealth or absence from the country, or for any other tangible reason.

ARTICLE 22

THE AUDITOR (AUDIT SERVICE):

- (a) There shall be Internal Church Audit Services within the Church.
- (b) The Station, District, Regional and National Accounts of the Church shall be audited by the Church Audit Service at least once a year, and reports thereof rendered to the Board of Trustees and General Conference.
- (c) The Audited Church Accounts shall be read at the Annual Convention at the Feast of Tabernacle, which shall be annually celebrated at the Headquarters of the Church.

- (d) Copies of Report shall be sent to all Branch Churches and the Secretariat and the Board of Trustees.
- (e) The Church Auditors shall be appointed by the Board of Trustees and shall be changed if need be.

ARTICLE 23

FINANCE:

- (a) Sources of Funding shall be Church Collections, Tithes and offerings, vows and pledges, Harvests, Free-gifts and proceeds from Church farms etc., etc.
- (b) The Church shall engage in Agricultural projects as resources of fund.
- (c) According to Jesus Christ's principles, all Church income should be directed and sent to Church Headquarters for fair and proper disbursement. Acts 2:44-45; Acts 4:32-37; I Cor. 16: 1-9, Acts 11:29; 29.
- (d) Every Branch Church shall open Bank Account.
- (e) Projects shall be taken to create fund for running the Church; e.g. farming, crafts, trading, etc.
- (f) Financial Statements must be read to the Congregation every Quarter of the year.

ARTICLE 24

FINANCIAL APPEAL

- (a) The Board of Trustees shall have the right to raise fund by appeal, raffle, or project work (e.g. Agricultural Projects etc.) in the sole interest of the Church.
- (b) The Board can raise levy upon members to be used for Church Building, Evangelism or any genuine reason.
- (c) Regulation of levy or financial appeal shall only be made for Budget Purposes from the Church Scheme which is being undertaken.

ARTICLE 25

EDUCATIONAL WORK

- (a) The Church shall undertake the education of its members in spiritual and physical things - during church service conventions, seminars.
- (b) The Church shall establish kindergartens, preparatory schools, Middle, Secondary and Vocational Schools. It shall also undertake to institute adult and literacy education within the Church to train its members to become useful citizens of their community and the Country.

ARTICLE 26

RESPECT FOR ELDERS:

There must be a great respect for the Elders of the Church i.e. Rev. Apostle, Rev. Pastors, Overseers, Deacons, Church Fathers, Church Mothers, and others, by members of the Church. Heb.13:17; I Tim.5:17; I Thes.5:12-17. Any member who infringes this rules of respect shall be summoned before the Elders Council for interrogation and shall be reprimanded and punished, if found necessary. I Tim.5:17-20; Phil.2: 1-11; Gal.3: 24-26.

ARTICLE 27

SERVICES/REGULAR MEETING DAYS:

This Church is a Sabbath Church. It is a Divine Healing Church. Service Days are:

- (a) Tuesday Evenings
- (b) Sabbath Days. The Sabbath starts from 6 p.m. on Friday to 6 p.m. on Saturday.
- (c) Fasting Days/times are: Tuesdays and Fridays in the week. The first Saturday in every month shall also be observed in fasting in the field (under the cross). This shall be 3 days fasting (Thursday - Saturday).
- (d) Until further notice, there shall be 4 (four) major fasting periods in the year:
 - (i) Passover fasting - 12 days
 - (ii) Pentecostal fasting - 10 days.
 - (iii) New Moon fasting - 3 days
 - (iv) Pastoral and Seers Fasting 12 days to Tabernacle Feast.

ARTICLE 28

BROTHERLY LOVE:

Every member of this Church shall take his/her neighbour to heart and strive hard to establish good relationship, true love and unity. Members shall try as much as possible to bear their neighbours' burdens. Eph.6:7-8, I Pet.3:13-20; Rom.13: 8-10. Gal.6: 6-10.

ARTICLE 29

BEHAVIOUR/CONDUCT OF MEMBERS:

- (a) The character and behaviour of every member of this Church shall be humbly moulded in such a way as to be a guide or example to others within and outside the Church, because they are regarded as the lights and eyes of the Church. - Titus 2 & 3.

- (b) Any gross misbehaviour of officers in particular and ordinary members in general, shall be punished with suspension or expulsion.

ARTICLE 30

BEHAVIOUR AT SERVICE:

- (a) During service, members shall exhibit the air of solemnity, prayerfulness, and shall be lively and enthusiastic. The Church Levites shall regularly check those who do otherwise when service is in session - women should carry away their children when they start weeping. Children shall be checked from roaming about during service time. Any mother who refuses to take good care of her child/children shall be called before the elders for reprimanding, if she refuses to understand them, then she shall be punished by the Local Church Committee. Punishment shall be determined by Church Elders.

- !!(b) Dress shall be simple and neat and Scriptural. - Deut. 22:5; I Pet.1:13-21; 3: 1-6; I Tim.2: 8-10.

ARTICLE 31

ATTENDANCE OF COMMITTEE MEETINGS:

Elders or Committee/Group members of the Church shall not fail to attend committee or group meetings. Any absentee from meetings shall seek permission from the Chairman of the Committee to which he belongs to be absent. Defaulters should be disciplined as may be determined by the Committee Chairman.

ARTICLE 32

MARRIAGE IN THE CHURCH:

- (a) The accepted marriage in the Church shall be monogamy. Any member who indulges in polygamy shall be expelled from the Church.
- (b) Marriages shall be blessed to unite couples according to the Scriptures. - I Thes.4:1-8; Heb.13:4.
- (c) No Member of the Church shall be allowed to practice polygamy. I Tim.3:1-3; Titus 1:5-9. Or no polygamist shall be made an officer of the Church.
- (d) A registered member who indulges in polygamy or fornication or adultery shall be expelled. However it shall not refuse to save and convert a person who already has more than a wife seeking admission into the Church.

- (e) In no circumstance shall a polygamist be made to hold spiritual offices - Pastor, Levite, Anointer, Elder, Overseer, Prophet etc.

ARTICLE 33

(!! ???)

DEATH BENEFITS OF A MEMBER OF THE CHURCH:

- i.(a) A member of the Church who dies shall be buried by the Church. A donation of \$10,000 (Ten Thousand cedis) shall be donated by the Church to the bereaved family. Each member shall declare his/her stand and that of his/her dependants in a will to be signed in duplicate by the member and to be witnessed by a close relative. A deceased member shall be buried where he died at the Church Station. However, should a bereaved family desire to convey the corpse home, that should be done at their own expense.
- (b) The Church shall hold a memorial service for the deceased at a time to be decided by the Church Elders in the home town of the deceased.
- (c) All members of the Church shall attend the funeral and wake-keeping of a deceased member. The Church shall perform all burial ceremonies for all faithful deceased members in accordance with the Church's rules only. *Christian*
- (d) Full burial benefits shall be extended to only active, faithful and truthful members.

When a relative of a Church member dies, for example mother, father, son daughter, wife/husband who is not a member of the Church, that District shall donate the sum of \$2,000.00 (Two Thousand Cedis) to the deceased family.

iii. A faithful Church Member is entitled to a full burial accordingly.

iv. A suspended member, or a member who does not pay dues or partake in communal labour, attends holy meetings, including Church Anniversaries and Conventions, shall not be given a full burial rites.

v. Officers like the President, Pastors, Overseers, Evangelists in the Church, shall be accorded special burial according to their ranks.

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ARTICLE 34

OUT-DOORING OF NEW BORN BABIES:

- (a) When a baby is born to member of the Church, the Local Church shall outdoor the child and shall perform all outdooing ceremonies according to existing rites of the Church. All Church members shall attend the outdooing ceremonies and shall offer generous donations to the new born baby. This is only applicable to married members. Babies born through fornication and adultery have no such right.
- (b) No pagan custom shall be administered to a child born into the Church thereafter or before. Leviticus 12 and Luk.2: 21-40.

ARTICLE 35

REFUSAL TO ATTEND GATHERINGS OF THE CHURCH.

All members shall attend gatherings and invitations accepted by the Church. Any member who fails to attend the gathering shall be punished by the Elders of the Local Church. The punishment will be determined by the local elders, and administered by the pastor or overseer.

ARTICLE 36

DISCIPLINE:

- (a) All the Church Elders shall show a sense of self-respect of themselves, and the positions they occupy in the Church. Their self respect shall be geared to give honour to our Lord, Jesus Christ, who placed them in their respective positions. If a Church Elder misconducts himself/herself, the Local Elders Committee shall summon that person before it for investigation and if found expedient he/she shall be recommended to the Board of Trustees for suspension, dismissal, etc., from the honourable position he/she occupies in the Church for a period of not less than 6 months, depending on the gravity of the offence. He/she shall be re-instated after his/her suspension by the Rev. Apostle if found appropriate. I Pet.2:11-12 II Cor.4: 1-2.

- (b) He/she may be dismissed out-right.
- (c) Persistence negligence of duty shall be punished with dismissal from office or post.

ARTICLE 37

REFUSAL TO HOLD OFFICE:

- (a) Should an officer refuses to hold office any further, that is abdication of office, he/she shall be advised by the elders of the Church, but if he/she insists on resigning he/she shall be allowed to do so and another person appointed in his/her place. Acts 1:15-26, Ps.109:8, Tit. 3: 10-11
- (b) Such an officer should relinquish his/her office materials including his/her official garment.

ARTICLE 38

PROHIBITIONS:

- (a) Smoking, drinking of alcohol, quarreling, adultery and fornication are strictly forbidden. II Tim.2" 24-25; Tit. 2.
- (b) No member shall indulge in smuggling, murder, fraud, stealing, abortion, and other criminal offences. Rom.13:1-7.
- (c) Any member who commits any of these offences mentioned in (a) above shall be summoned before the local elders committee for determination of the case before imposing appropriate punishment. - I Cor.6: 1-8.
- (d) Punishment for a member who smokes, drinks alcohol, and quarrels shall be 3 days or 7 days fasting and prayers.
- (e) Punishment for offences of adultery, fornication shall be expulsion from the church. Re-admission shall be based on the repentance of the offender. Heb.10:26-39. Heb.6: 4-8, Tit.3: 10-11.
- (f) However, offences as stated in (b) above shall be reported to the Government's law-enforcement agencies for appropriate action to be taken against the offender.

ARTICLE 39

SETTLEMENT OF CASES AMONG MEMBERS:

- (a) There shall be a committee of Church Elders to settle all cases arising among members. Exod.13:13-27; I Cor.6:1-8; Dan.7:22; Acts 15:1-36.
- (b) All cases shall be settled by elders of the Church and under no circumstances shall a case be sent to law courts or settled outside the Church except is in clause (f) (i) and (ii) below. I Cor.6: 1-8.

- (c) COMPLAINTS: Complaints from members shall be made to the Senior Elder or Warden for settlement. Exod.18:13-27; I Cor.6:1-8.
- (d) Cases may be settled by the Senior Elder alone if this is possible without reference to the Committee of the Church Elders. I Cor.6: 1-8.
- (e) PUNISHMENT OF DEFAULTERS: Defaulters shall be punished as Elders may determine dependent on the gravity of the offence. Heb.12:4-11. Then he may be asked to build up by fasting and prayer.
- (f) (i) However, any member of the Church in charge of the Church's money who defrauds or embezzles any money belonging to the Church, shall be asked to refund the amount involved and he/she shall also be removed from the post he/she occupies. Acts 1:15-20; II Tim.2:15; Acts 6:1-7, Rom.13:8. If he/she should refuse to pay the debt, the case shall be reported to the Government's law enforcement agencies for appropriate action to be taken against him/her. II Tim.2:15.
- (ii) Any member of the Church who commits criminal offence such as murder, abortion, stealing, fraud, smuggling etc., shall also be reported to the law enforcement agencies for appropriate action to be taken against him/her. Rom.13:1-5.
- (g) There shall be no fine imposition in cases settled among members in the Church. Ps.32:1-3. Instead the elders of the Church shall give the defaulting members pieces of advice for their total reformation. I Tim.5:1-3; Tit. 2:1-10.

A R T I C L E 40

STANDING ORDERS:

- (a) Procedure of meetings in the Church on any level shall be carried out in order and discipline.
- (b) Anyone speaking should first address the Chairman or Presiding Officer as the case may be.
- (c) In National Meetings the decision of the Spiritual Leader who is now the Founder, on any point of order shall be final.
- (d) No resolution passed by the General Conference or Board of Trustees or the Spiritual Leader shall be rescinded, unless by 2/3 of the Board at another time.
- (e) In every meeting at all level - local District, Regional, National, there shall be formed Implementation Committee to see that decisions of meetings are perfectly and successfully carried out.

- (f) In meetings, any person wishing to address the audience shall have to stand before doing so.
- (g) Decisions on issues shall be put into vote, and majority vote shall be accepted.
- (h) In the event of voting being equal, the Spiritual Leader (in case of National Meetings) may give a casting vote.
- (i) Views must first be put into motion and be seconded before voting is made. Voting shall be by show of hands in all meetings, unless otherwise decided by majority vote.
- (j) No delegate shall leave the conference without permission from the Spiritual Leader or Chairman as the case may be.
- (k) The decision of the Spiritual Leader on any point of order shall be final.
- (1) The Spiritual Leader reserves the right to suspend any delegate who in the general opinion of the Conference misconducts himself.

ARTICLE 41

CHURCH DISCIPLINE:

- (a) Discipline is the Christian Ordinance made by the Lord Jesus Christ, King, Lord and Head of the Church - to be applied within the Spiritual Province of the Church and administered by those appointed to rule the Church.
- (b) The highest and the most important duty and responsibility of a Pastor, Overseer, Evangelist, Prophet or any servant of Christ our God, is OBEEDIENCE TO DIVINE AUTHORITY. Even Christ was OBEIENT to His Father.
- (c) Good Discipline in the Church promotes happiness, growth, progress, advancement and Spiritual and material prosperity within the Church.
- (d) All indiscipline by Church member shall therefore, be brought to book, for counsel, admonition, reproof, and punishment, by the appropriate Judicature of the Church on Local, District, Regional and National levels, according to the Rules and Regulations laid down by the Church.
- (e) All Church officials including the Secretariat and all members are therefore called to Christ Discipline within the Church.

- (f) Doctrinal sins, apostasy or any conduct of grave nature shall be finally decided by the Board of Trustees and the Delegates Conference.
- (g) If, however, any case arisen that in the opinion of the Church judicature is above the rules laid down and do not make full provision, a discretionary action in the conduct, should be exercised.
- (h) Indiscipline and disobedience to Divine Authority by any officer of the Church shall always be dismissal from office.
- (i) Any dismissed officer or voluntary dismembered officer who seeks re-admission, and has been re-admitted into the Church, shall never hold any office of trust in the Church, for at least a year or two. He shall be watched to see if he/she truly repents. Such person shall be a layman in the Church until the Board of Trustees is satisfied with his good conduct.

ARTICLE 42

SEAL:

- (a) The Church shall have a Common Seal bearing the name of the Church - THE LORD COMETH AGAIN DIVINE CHURCH.
- (b) It shall be affixed to any instrument of the Church, and when not in use shall be kept by the Spiritual Leader or any one he may appoint or delegate.

ARTICLE 43

REVISION/AMENDMENT:

This Constitution is subject to revision after every five years, and also to amendment by the Board of Trustees in any one of its meetings.

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